

(2)

T H E  
B E A S T  
I S W O U N D E D

O R  
I N F O R M A T I O N F R O M  
*Scotland, concerning their reformation.*

Wherein is briefly declared, the true cause and  
ground of all the late troubles there; and the reasons  
why they have rejected the Bishops, with their  
Courts, Canons, Ceremonies, and Service-book.

Hereto is added some fruitfull Observations, upon  
the former Declaration.

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*By Iohn Balfwick's younger brother.*

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I V D G. 5. 31.  
*So let thine enemies perish, O Lord.*

The first part.



Printed in the year that the Bishops had their downfall  
in SCOTLAND.

## TO THE READER.

**C**ourteous Reader; It is a note as the Wise-man noteth it, of a fool to beleeve every thing: I doubt not but thou hast heard much of the Troubles in Scotland; Now that thou maist not justify the vicked, and condemne the just, vvhich are both abomination to the Lord. I have thought fit, for thy good, to publish this short relation: It came to me from such persons, as do well know the proceedings of things there, from first to last; and therefore thou maist be confident that the same is true.

It seems by some notes which I find in the margent, that it was sent from a Scotlman to some good friend that he had in England: and in likelihood a strict Non-conformist, who shews his good desire, that England might be reduced unto Scotlands Reformation, and not Scotland to Englands Deformation: But not being willing to write oft things whereof I have no certain knowledge, I will therefore be silent, and leave thee to the reading of the discourse.



3

# T H E B E A S T I S W O U N D E D.

**I**T was the desire of King IAMES (by whose instigation I know not *(a)* that the Church of SCOTLAND would admit, that such men as stood Ministers, to those Churches, which in the time of Popery were called Bishopricks, might have the title of Lord-Bishops, and voices in Parliament. *(b)*

To this the people consented, *(c)* and in the year 1602. it was by a Parliament confirmed; Yet so, as with certain provisoes and conditions, then and there expressed: That is, that all such as were then resident in such places; And all such as afterwards should happen to be presented to them, should by solemne oath, and publike subscription, swear and be obliged, neither to propound nor give consent to any thing propounded in Parliament, without a precedent Commission of a generall Assembly. Moreover, that they should not pretend any authority or jurisdiction above other Ministers, and that they should be as liable and subject as any other Ministers to the Sentence and Censure of Presbyteries, Provincial & National Synods; To be short, if they transgressed either against those rules, or any other institution, which the Church tyed them unto, they might be (and should be) excommunicated by the Presbytry and Synod, and deposed *a beneficio & officio*. *(d)*

Howsoever at the first thus they were sworn to do: And were admitted no otherwise, neither upon other terms, but what is before expressed: Notwithstanding they having gotten a footing, it was not long ere they brake their Oath, and attempted many unlawfull actions, to the great dishonour of Gods name, the scandall of the Gospel, and to the likely dissipation of the whole Church, had not the Lord prevented it,

hath issued the cause and ground of all their late troubles. See Prov. 29. 2. *d* If we had such law with us in England, and executed, we should not be troubled long with Bp. nor any of that Brood downward to the Parater. For their blasphemies, treasons, murders, &c. are so obvious to all mens eyes. As the severest punishments in any civill Court would be light enough to be laid upon them. See Quench-Coal; Epist. Remonst. the last Parl.

*a* It was some Bish. a thousand to one else. For what mischief is there, specially if done against the true worship of God, but these Creatures of the earth have their hands chiefly in it. See Syons Pledge. A Looking-glasse for the Prelats; the Abbreviate. &c.

*b* Parliaments will do better without these men. For they well resemble, that filthy bird, which carries this Motto: *contactu omnia fedat*.

*c* Better they had not; For they have smarted for it ever since, as their own relation here manifesteth. As the Trojans in consenting to take the Horse into their City, had their City spoyled by it: So from the Hierax, *chy* (as out of the Trojans Horses belly)



a Such a deliverance  
God grant England,  
and when we see it,  
we will say, thy right  
hand, O Lord, is be-  
come glorious in pow-  
er, thy right hand, O  
Lord, hath dashed in  
pieces the enemy, and  
good cause too; for  
this would prove to  
our Land a greater  
blessing then was  
our deliverance from  
the Gunpowder trea-  
son. And therefore  
we would not fail to  
keep a day of thank-  
giving in remembrance  
of it; as did the Jews  
after Haman and his  
sons were hanged.

b By the Horns of the  
beast, it meant the  
Antichristian power  
which they exercise  
over their brethren;  
by which (as a Beast  
with Hornes, they  
push the godly some-  
times in prison other  
while to the Pillory,  
many times into for-  
eign Countries; so  
that untill these  
Hornes be cut off,  
there is no keeping

by a wonderfull deliverance, by stirring up their hearts joynt-  
ly to make a Covenant, and by every particular person under-  
written and sworn unto, as appears more at large, by the said  
Covenant being extant in print. (a)

It would require a large volume, to set down all the parti-  
cular evils and troubles, which those Lord Prelats brought  
upon that Church; and more would have brought, had not  
their hornes (b) been cut off. Among other acts of their Lord-  
ly Government, they took upon them to depose Ministers as  
they pleased, and when they pleased: And admitted sundry  
scandalous persons (c) (like themselves) to the Ministry, and  
charge of Souls; And kept back from the Ministry all honett  
and able men, what they could. And not contented with this,  
they procured from the King a warrant, under the shew or  
pretence whereof, they silenced the most godly, learned, and  
faithfull Ministers in the Kingdom: And also by the same  
authority they brought into the Church many Popish Cere-  
monies, to the generall grief of the godly, both there, and in  
many other places.

And these great abuces of theirs, they brought the sooner  
and easier to passe, in regard there were some Courtiers and  
Counsellors about his Majesty, that were Popishly affected,  
and bore ill will to Sion: this is clear in the cause of MEL-  
VIN, FORBES, BRUCE, and other Worthies of that Church,  
who were exiled (d) about the time that the Earl of NORTH-  
AMPTON and Bp. BANCROFT had greatest acceptance with  
King JAMES: So againe when the 5. Articles were intro-  
duced by a most illegall injurious and violent way in the As-  
sembly at PERTH, who were then present with the King, but  
BUCKINGHAM and Bp. LAUD, two fit instruments as could  
be, to bring such an evill work to passe.

c The Prelats in Scotland never shewed so much prophanenesse this  
way, as ours have done. For whereas idolaters, adulterers, lyars, sorcerers, Whoremongers,  
theeves, drunkards, & quill non, are allowed & liked off: On the contrary, they suppress  
all them who will not be their drudges to serve them, & their great Land-lord the Pope;  
witness When the Norwich Beast. See the Vnbiish of Tim. & Tit. d Doth the Church of  
Scotland reckon it for one of her grievances, that they have unjustly banished some of  
her Ministers; How then would they have taken it, had they seene them whipt in their  
streets; stood on Pillories, burnd-marked like rogues, thrust into Dungeons, &c.

They



They having thus begun to spoyle the Lords Vineyard, afterwards they caused many idle pamphlets to be published, against that good old way of government (a) of that Church; by which government before their Lordships ruled, the corrupt doctrines, and ill lives of Preachers were severely corrected and suppressed; But for their parts, they gave way and liberty, unto evill doers, and sought onely to curbe and suppress the better sort.

And hereunto their procuring from the King a warrant for to exercise such a jurisdiction in the civell government (b) as is inconsistent with the Laws of that Realm, the honour of the Sovereign, and peace of that Countrey: Nay, not here-withall are satisfied, but seek further for a Commission from K. CHARLES, and under shew or colour of which warrant (c) they make many grievous acts of injustice, and greatly oppress many of his Majesties loyall and good subjects. (d)

These abuses are not all, for besides they have (vijs & modis) used means to get another Commission from his Majesty, whereby to cover their unlawfull waies unto benefices, for themselves and their friends: and withall got a colour of an Act of Parliament, to bring the Surpluss into the Church, they caused some Popish Lords to sit upon the Articles of the Parliament, Anno 1633. they were also the instruments that procured an act to be contrived, being a ratification of the Kings Prerogative, and power to impose such apparell upon Churchmen in divine service, as he should think fit; Yea & to bring this to passe, they moved the K. to presse all men, either to consent or dissent to the whole Act as it was framed, thereby cunningly to draw all the Parliament men either to deny the Kings Prerogative, or else to consent to their plot for the Surpluss.

More then this, they perswaded his Majesty to set down with his own hand, the names of all the Noblemen that should

c As the Scribes and Pharisees never left Pilate till he had passed sentence of death against Christ: So the Prelates are earnestly importunate with the Kings of the Earth, to have Commission and warrant from them, for to crucifie Christ daily in his members. d If you complaine of oppression, and think you have just cause for it, to wound the Beast; What may we say of our oppressions which are more for number, more heinous for nature longer for continuance, and more common and general. For what condition is there of men, among us, but are horribly abused by them. See the Abbreviate.

5 a Our Bishops have a trick which the Scots never used, that is, to cast men into prison, and there deprive them of all means of writing, and then set their Parasites and Sycophants to rayle against them; Now truly these are wise in their generation, for they know, had their opposites the liberty that they have, they were better be hanged out of the way, then suffer the just shame which they would do, for their filthy lies and blasphemies.

b Frogs (the Tipe of Bp.) are said to have two small threads hanging near their eyes wherewith they make traps; and lay them in muddy places, for to devour the Fish; these two threads signifie the civel & spiritual functions of Bp. wherewith (as the Frog with her two threads) they take the godly, and devour them.

*a* Our English Prelats this way are *None-such*; For if they perceive a man to be an enemy to their unblest Kingdom, they will be sure to have his blood for it if they can; and this our Nobility know well enough, the which makes them the unwilling to powre out their vials upon the throne of the Beast.

*b* Consider O Englad what cause thou hast to free thy self, out of the hands of these *theeves and murderers*, who have many years bound thee (as Tyrants & Turks do *Gally-slaves* to their Oars;) I say bound thee with their *Canons, Articles, Injunctions*; (as so many irons and fetters) to row for them, *Romes Boat*. So that Scotland hath not the cause which thou hast, to put those *malekites* to the sword.

*c* *Que.* Whether the Scotts men did well,

to refuse the Service-book, being commanded by the K. to use it; & *quid sequitur.* Not like ours: For their insolencies are intolerable; especially that *little great Land*; but this gives me hope, that their shame and fall is at hand; drosse as soon as ever it hath gotten up to the top, and elevated it self above the pure mettall, is then scummed off and cast away; These like drosse & scum are risen up above their betters; therefore, &c. See Ps. 119. 119. *e* As the Scots Bp. were deceived, so I trust ours be. *f* Pope Pius 4. sent *Vincentio Parpatia* Abbot of *S. Saviours* to *Q. Eliz.* offering her to confirm the English Liturgie, if she would yeeld to him in some other things. *Cambden in Ann 1560. L. Cooke de jure div. Reg. Eccl. fol. 34.*

dissent from the aforesaid Act, and that they should be taken as men dis-respecting his Majesty and his service, and that he should not heare them to give any reason for their dislike of the thing: And whereas there was found afterwards with the Lord *BALMERIN*, a certain writing containing some reasons wherefore the Noblemen could not ascent unto the said Act; And some other passages, expedient to vindicate their persons and carriages from the reproach of being dis-affectonated to his Majesties Service, and this set down in a Petition, with an intent that it should be presented to the King by the Noblemen, but was not. The Bishops getting a sight of this Copy, according to the rest of their doings, caused this good Nobleman for having this Petition to be condemned of *Legis Majestatis*; And it went near with his life. (*a*)

Their Lordships having gone thus far, are not affraid to publish a book of most wicked Canons (*b*) among which, one is, but whosoever shall affirme that the Service-book (which was not yet out but in hatching) contains any thing erroneous, shall be excommunicated, *ipso facto*. It was not long after this, ere they caused the said Service-book to be published. Which hath in it, not onely the Superstition and Popery contained in the English Leiturgie, but something more; And that they might bring the Church (*volens volens*) to use this Idoll book, they procured a Proclamation (*c*) to be published, wherein all his Majesties subjects were commanded, to conforme strictly thereunto, as to the onely forme of Gods public worship for that Church.

Being thus swollen (*d*) with a presumptuous conceit of their power, and thinking now that neither great nor small, had either the courage or wisdom to stand in their way (*e*) the Bp. of *EDEN*. in July 1637. gives order, to the Ministers of that City, that they read the aforesaid Service book in their Congregation: Which would be such a Masse in Scotland, as the Pope himself (*f*) I am sure, would, willingly authorise and al-

allow, provided that the King would grant him such a Headship as must be granted him by such, as say their Episcopall jurisdiction is *Iure divino*, and derive their calling from the Pope.

And because this Bishop conceiving; that all other towns in the Kingdom, would follow the example of EDINB. he comes therefore himself into the Cathedrall Church, of purpose to have the said book there publicly read: but it fell not out according to his expectation: for the people not being formerly taught, that that way and manner of Divine Worship, which they had ever used from the reformation of that Church, was not fit nor lawfull, neither instructed by the Bp. that the English Popish service-book (a) was a great deal better; nor being used to hear Mattins and Evening-song, and singing service: the Scotsmen, I say, not being used to such gear, could not digest it: For they beleevd (and well they might) that there was little difference between this Book worship and the Popes Masse-book, (b) saying that the one is in Latine, the other in English. (c)

And howsoever the people generally, were greatly offended with the Bp. for this his bold attempt: yet the women (d) not so well able as the men to forbear open resistance and opposition, rose up without any Ceremony, and drove the Bp. and Deane out of the Church: (e) somewhat like to our Saviours whipping the buyers and sellers out of the Temple.

The Bishop being vexed that he was thus Women beaten, and the rest of his Brethren being no lesse enraged thereat: what do they now? they do what they can to set more discord between the King and his good Subjects: and specially they seek to increase his wrath against the town of EDEN: thinking that all other towns in the Land would be affraid to oppose any of the innovations which they sought to bring

tered, but to speak with knowledge, that which was ignorantly before uttered. *Acts and Monume. vol. 2. p. 1. 7. 1498. Edit. 5.* (c) *Quar.* Whether a Papist laying the Masse in Latine, and not understanding how foolish, false, and blasphemous it is, doth not lesse offend, then he that speaks it in his own tongue, & so knows what hot-porch & galle-mawfry it is. (d) Let our Prelats look to it, lest when justice is not suffered to passe in an ordinary way, God raise not up other means to execute his wrath upon them. The Dukes death may be a warning for them. *Bloudy and deceitfull men shall not live out half their dayes Ps. 5. 23.* Let that *Bloud-thirsty murderous butcher Land* think of the place (e) I do not wish the expulsion of our Bp. out of the Church in such a way; but I would be glad to see them whipt out, by the K. & Parl. See *Psal. 69. 25.*

7  
a This all Reformed Churches tax us for; viz. that the Service-book is the Masse, translated into English; And the Papists hit us for it in the teeth saying, that we are beholding to them for Mattins and Evening song; and this is known to our people generally, which makes their cause the worse before God; in that they offer him such a sacrifice, as their conscience tels them, is an abomination.

b The Scotsmen say very true, as appears by the words of K. Edward the sixth; It seems to you (saith he in his Proclamation to the Rebels of the West) that you have a new service, now indeed it is no other but the old, the self-same words in English, which are in Latin, &c. If therefore the service of the Church was good in Latine. it remaineth good in English; for nothing is altered into



• If there were nothing else to induce our King and State to hunt those *Vermins* away, this were sufficient; namely, their daily attempts to set strife between them. Oh that his Majesty did see how ungratefull they are this way to him; As *Screech-Owles*, whiles they suck the *Gores-milke*, do mar the *Vnder*; So these never draw any benefit from Princes, but they will be sure (like unthankfull Owls) to abuse them for it if they can.

6 We have more cause a great deale: considering what visible and sensible miseries the Land lies under by their means, Besides there is now a faire opportunity offered to his Majesty, to free his three Kingdoms at once from the hurtfullest plagues that they have. If some former Kings of this Land, had seen the way so clear, and the work so easie as now it is, they would soon have taken off their corner Caps, and set a Tyburn-tippet in the place thereof, (c) Theyr Bishops may well be called *Little Foxes*, and ours the *Great Foxes*; for in respect of villany and mischief to ours, theirs are no-bodies. Witnesse *Laud* who hath more *Fox-wits* then all the Bishops in *Scotland*. (d) Some may think that such a work will be difficult here with us, but I am otherwise minded. For these Creatures are like Nettles, which being softly handled do sting, but if they are crusht, they smart not; So these are least hurtfull vhen they are most crusht, therefore crush them,

into that Church, if that City suffered some disgrace at his Majesties hands.

And to accomplish their wicked end this way, they procured 1. a recommendation from his Majesty unto the Town-councell, to chuse for a Provost or Major (he being dead that was before in place) one HAY, who had formerly served under the Town clark, a man well acquainted with all the mercenary waies that could be used for working upon that Community, and therefore the fittest man (as their Lordships thought) to be chosen, for furthering the execution of their deep plots and designs: being Plots and designs, so contrary to, and against their Acts of Parliament, Confession of Faith, and the publike worship of God in that Church: As they durst not discover the same to any man, that was known to be honest or religious, or free from THAT CORRUPTION (you know what I mean) which that HAY for these many years, in the whole course of his life, hath been generally noted for, *Novi Simonem & Simon me.*

2 They procured a commandement from his Majesty, unto the Councill and Session and all civell Courts of justice, that they should depart from EDEN. and sit first at LYTHGOU, afterwards at STARLING. (a)

These unteasonable men growing thus worse and worse, the better sort at length of every condition and quality in the Kingdom, began to take the matter (as high time it was) home to heart: (b) & perceiving that unlesse there were some speedy course taken, to take these little Foxes (c) and cast them out head and taylor from the Lords Vineyard, (d) there would certainly come (and that soon) great prejudice to their religion, to the honour of the King, and to themselves and their posterity, many waies: They hereupon perceiving, I say (as men do the rain in a black cloud) that sensible and visible dangers lay at their dore, for prevention whereof, made choise of one

or two of the gravest Ministers in every Presbytery, and one or two discreet gentlemen of every Shire, to present their complaints, remonstrances, and grievances to the Councill, that by their mediation and means, his Majesty might be acquainted with the same.

These Commissioners upon Sep. 23. Oct. 15. & Dece. 7. and 27. gave in unto the Councill, such supplications as were fit for his Majesties information, and specially that his Subjects feared (a) an Innovation in religion, whereby the Commonwealth was likely to suffer much. (b)

The Bishops perceiving that their works of darknes were now comming to light, and that the Commissioners taxed them, (and that too true) for many treasonable assaults against their Religion established by law, and many years peaceably professed, and all for seeking by crafty waies to bring into the Church, the rags and dregs of the Babilonian whore: the Bp. I say perceiving this, use means that the King would refer all to the Councill, whereof themselves were a great part: and truly this was no final point of wisdom in their Lordships, for they were not so blind, but they could see well enough, that unlesse they themselves might be judges in their own Case, they would be judged by others to be unfavoury salt, and henceforth good for nothing, but to be cast out, and to be troden under foot. (c)

And that these ravenous wolves (d) might escape the hands of such as were hunting after them, they procure (by whose means I know not) a Proclamation to be published in EDEN. Feb. 19. 1638. wherein all the aforesaid Commissioners (the hunters of the Fox) were commanded under pain of treason to leave the towns of EDEN. and STARLING, within six houres after the publication of the same: the words of the Proclamation are as follows.

Warry in his sight. c What greater dishonour can it be to our Nation, then to suffer such in high and eminent places, who in the esteem of other Nations are fit onely for the dung-hill. d If the Church of Scotland do so judge of them, then let them beware that they do not upon any tearns admit of them again. For Wolves being kept a while from their prey, do afterwards fall a devouring the more eagerly and greedily; So will those spirituall Wolves do, if they can get again into their places.

a Our is more then a fear of innovation, for we have sundry innovations established among us, and the Prelars set their journey-men on work, to defend them; as Heylen, Reed, Pocklington, and such like Trencher-Mates; Besides his ungracious graceles speech in the Star-chamber.

b They set us down a good pattern to follow; That is, to write up the wicked works of the Prelars, & present them to his Majesty; and I verily think, if the King were rightly informed, what known Traytors they are, to God, to him, to the Land, and true Religion, and how detestable they are in the eyes of his people, and how much it doth alienate his subjects affections from his Majesty, that such WORKERS OF INIQUITY are suffered. I say, if Majesty were thorowly possessed hereof, my mind gives me they should not

*a* If Princes wil take care for Religion, they must do then what the Word of God directeth them and not what *superstitious Prelats* ( for their ease, profit, pleasure, and such worldly respects ) perswade them to do. See *Psal. 119. 24. Gal. 4. 18.*

*b* *Hocine credibile aut memorabile, W. I.* Satan cast out Satan : He were an unwise man that would be perswaded, that the way to get light into his house, were by shutting his doores and windows; They that should cast aside the true worship of Christ, and think to edifie themselves better, by using the superstitious service book; would shew themselves more foolish.

*c* I beleve the Bish. took great care and paines to have it as full of superstition as they could, but blessed be God, their labour was as vaine as their work: And I hope the great care and pains that *Laud* and his *Mates* the Iesuits now take, to bring in Popery, will prove so to, that is, the contrivers either forced to flie into other Countreys, or hangd up at home for their treachery and villany.

*d* Better that men censure us for well-doing, then that Christ in the last day, should passe sentence of condemnation against us; for yeelding unto their unjust demands. As the 3. Nobles in *Daniel* were the Kings good and dutifull subjects, albeit they bowed not before the Image : So are the Nobility, Gentry, and Ministers in Scotland good and dutifull subjects, although they refuse the *Service-book* : Yea to say the truth, they are better subjects to his Majesty, then such as conform to it here in England.

strightly

**C**HARLES, &c. For so much as we out of our Princely care (*a*) of maintaining the true Religion already professed; and so beating down all superstition: having ordained a Book of Common-prayer to be compiled for the generall and universall use and edification (*b*) of our subjects within our ancient Kingdom of Scotland, the same being accordingly done. In the framing whereof we took great care (*c*) and paines, so that there is nothing past therein, but was seen and approved by us, before the same was divulged or printed: assuring all our loving subjects, that not onely our intention is, but even this very Book a ready means to maintain the true religion already professed, and beat out all superstition, of which in our own time, we not doubt but in a faire course to satisfie the judgements of our good subjects: But having seen and considered some petitions and declarations given into our Counsell against the said Book, and late Canons of the Book, finde our regall authority much injured thereby, both in the matter and the carriage, whereby we certifie those of the Nobility, Gentry, Barons, Ministers and others, who have kept and assisted those meetings and convocations for contriving and subscribing of the said petitions, to be liable (*d*) to our censure, in their persons and fortunes, they having conveyned themselves without consent or authority: Yet because we beleve that they have done herein onely out of a preposterous zeal, and without disloyalty or disaffection to our Sovereignty: Our gracious pleasure (so far as concernes those meetings, for consulting and subscription of the said petitions, or presenting of the same to any Iudges of this Kingdom) is to dispense therewith, and with what may be the fault or errour therein, to all such as upon signification or declaration of this our pleasure, shall retaine themselves as become good and dutifull subjects. (*e*) To which purpose Our will is henceforth, and we charge you



straightly, and command, that incontinently these our Letters seen, the particulars in our name and authority, Proclamation thereof be made to all our liege subjects in all places needfull that so none pretend ignorance hereof, and therewithall in Our name and authority (a) that ye discharge all such convocations (b) and meetings in time to come, under the penalty of Treason, and also that ye command, charge, and inhabit our leiges and subjects, that none of them, on any hand presume to resort or repaire to the Burrough of Starling, nor to any other Burrough, where our Counsell and Session sits, till first they declare the cause of their coming to our Counsell, and declare their warrant to that effect. And further that we command and charge all and sundry Provoests, Baylifs, and Magistrates, within their Burroughs, that they and every of them have a speciall care and regard, to see this our Royall will and pleasure readily and dutifully observed in all points, and that no violence be suffered within your bounds, under all the highest penalty, crime, or offence that they may commit against us in that behalf: And also that ye command and charge all and sundry Noblemen, Barons, and Burgeesses, who are not actuall indwellers within the Burrough, neither are of the number of the Privie-counsell and Session, and members thereof, and are already within this Burrough: that they and every one of them remove themselves, and depart and passe forth of the said Burrough (and not returne again without the said warrant) within six houres after the publication hereof, under the said penalty of treason: (c) And as concerning any petitions that shall hereafter be given to us upon this or any other subject: We are likewise pleased to declare that we will not shat our cares therefrom: So it be not prejudiciall to our royall authority. Given at Starling under our Signet the 19 Febr. 1638. *Per actum Dominorum Consilij.*

Scotland and England to look about them, considering the monstrous unparalleld presumptiō of Bp. who are grown so impudent, as they are not affraid to perswade Kings, to proclaim all the great Peeres and Princes of the Land, Traytors & Rebels, if they will not become the *marked vassals of Antichrist*. It was my hap to live once by a man that kept a Dog, which uled to bite people, and howsoever he was spoken unto often of it, yet he reformed it not; At last the Cur wounded the man himself and his children; At this he was very angry, and caused the Cur to be hanged immediatly. We poor men have been a long time bitten by the *Prelatical Dogs*, and we have complained thereof to your Honours, but you have not relieved us; Now they are fallen upon you (my Lords) so that we doubt not, but you will take a speedy course with them, as he did with his Dog.

a It is no new thing for Princes, by the instigation of wicked Prelars, to have their names and authority abused; Thus was Constantines authority abused, when he authorized by the perswasion of Bps the Arrian Heresie. So Theodosius when he established the Heresie of Eutiches.

b The way for his Majesty to have such convocations and meetings discharged, is to discharge the Bp. of their powre & places, and in his name and authority, to call a Parliament, and willingly to suffer a legall proceeding against the Prelats; and in this God shal have glory, the King honour, the Land peace, and the enemies of the Lord their due desert, & untill this be, neither England nor Scotland will see good daies.

c It is high time for the Nobility both in

It is a thing to be wished, that our Noblemen, Barons, and Ministers, would take to heart, the grievances of the time, and joyntly seek by a lawfull way the redresse thereof. We see in worldly matters, what one cannot do, many can; So in this case, howsoever some few single men, have not prevailed with the King, to cast out the bond-woman and her children, yet if there be a generall seeking by the whole Nation, there is no fear but he will give a gracious answer.

They may well be called *contrivers*; for I know not, for what use they are in all the world, unlesse it be to contrive waies, how to suppress Christs kingdom, and to advance Antichrist.

When will thieves, murderers, &c. be punished, if none but themselves may judge their cause. Might the Bishops be brought to an impartiall triall, no doubt but they

would be soon condemned, for notorious malefactours; But if their facts may not be examined any where, but where they themselves are Iudges, it will be long enough before they suffer according to their merit. *d* If the *Scotsmen* have just cause to seek his Majesty, that they may be rid of Bp. and their *taile*. What cause have we then to seek for it, having been a thousand fold more basely abused by them, then ever they were; Truly it is to be wondred that we are still; but it may be our Nation forbears to petition his Majesty, to see the issue of *Scotland*, and then they will take on the work in earnest,

For the safety of religion, the honour of the King, and the lawfull liberties and priviledges of the subjects, the Nobility and Commissioners aforesaid, were forced to publish a protestation against the Proclamation: and thus they say.

**V**VE Noblemen, *(a)* Barons, and Ministers appointed to attend his Majesties answer unto our humble petitions, and to present our grievances, and to do what else might lawfully conduce to our humble desires. Did upon the 13. of September last, present one supplication to your Lordships, and another in October following: as also a new relative to the former in December, after the 19 day.

In all which we humbly remonstrated our just exceptions against the Service-book, and Book of Canons, Arch-bishops, and Bishops of this Kingdom, as the contrivers, *(b)* maintainers and urgers thereof; & against their sitting as our Iudges *(c)* untill the causes between them and us be decided.

And withall we earnestly supplicated to be ridd and delivered from these evils, *(d)* and from all other innovations of that kinde, introduced against the laudable laws of this Kingdom: as namely that of the High-commission, and other evils particularly and generally mentioned in our supplications and complaints: And that these our Parties, delinquent against our religion and laws, might be taken order with, and these pressing grievances be redressed, according to the Laws of this Realm, as in our supplications we have more largely expressed, the which we gave unto your Lordships upon the 19 December aforesaid, against the Arch-bishops and Bishops our parties, who by consequence therefore neither could be, nor may be our Iudges.

Whereupon your Lordships declared by your act given at Dealkeeth the said 19 of December, that you would present our Petition to his Majesties Royall consideration, and that

without any prejudice to us the said Supplicants, and moreover that we should be heard, (a) in time and place convenient, and in the mean time we should receive no prejudice as the said act it self testifies for us.

Now whereas we your supplicants (with long patience and hope, grounded upon sundry promises) were expecting an answer unto our forenamed humble desires, we understood of some direction from his Majesty, to your Lords of his Highnesse Privie Counsell, touching our complaints: and upon the same admitted the consulting and judging (b) both of our supplication, and the Kings answer thereto, unto the Arch-bishops and Bishops our direct parties: Contrary to our protestation given at Dealkeeth, & since renewed at Starling: and contrary to your Lordships foresaid act (c) made at Dealkeeth.

Left therefore our silence should be prejudiciall to this so importunate a cause, as concernes Gods glory and worship, our religion and salvation, the laws and liberties of this Kingdom: or derogatory to our former supplications and complaints: or in brief, not answerable to the trust of our commission: we are forced out of our bounden duty to God, our King, and native Countrey, to take instructment in the Notaries and Clarks hands (seeing your Lordships refuse to admit our Declimiter for removall of these of our parties) and to protest in manner following.

1. We protest that we may, and ought to have an immediate course to present our just grievances to our sacred Sovereign, and in a legall way and manner to prosecute the same, before the ordinary competent Iudges, Civill or Ecclesiasticall: without any offence either offered to us, or taken by your Lordships.

2. We protest that the Arch-bishops and Bishops, the parties whom we complain upon, cannot be reputed or esteemed lawfull judges, to sit in judicatory within this Kingdom, Civill or Ecclesiasticall, upon any of us the said supplicants:

their *spirituall whoredoms* c It much impeacheth the honour and reputation of *Statemen*, to comply with Prelats; For howsoever they hold up their heads, look bigge upon the matter, and blesse themselves; yet by good and bad, they are hated all the Land over; and it is a received *Maxime* among the people, that *he cannot be honest, and be for the Bishops*. If a Horse chance to step in the track of a Wolfe, he is made lame by it. These Wolves have the like strange operation, for whosoever comes into their way, he halts for ever after.

13  
a It is a crying sin of this Land, that the poor mans cry is not heard, And this comes to passe through the craft of Prelates, who seek to have their causes justified in all Courts without any triall or examination. If a Bar touch a *Storkes* egge it becomes (they say) addle after. I know not what the secret operation is, that Bishops have in their touch. But this I know, by their touch they make many addle egges, or rather addle heads both in Church and Commonwealth.

b If the Nobility, Barons, Ministers, &c. had submitted their cause upon the Kings commandement to the Bish. their Church had not been so soon purged of *Romish superstition*. And for our parts, unlessse with the Noble Scots we refuse to admit them for our Iudges, we shall never shake them off with

and reputation of *Statemen*



a Our Land would be happy, if it were free from the *unjust acts and Censures of Prelats*; For truly Israel never sighed more under the *Egyptian bondage*, then the better fort every where cryed out and complaine of their oppression & cruelty. It may be they think, that our conscience (like *Samsons Soldiers*) are strong enough to beare all the loads they lay upon us. But our state hath learned now of *Scotland*, how to be eased of their burden,

b It is a sweet *Harmony* when men joy together in good actions; Certainlie were there such an accord among the *Nobilitie, Barons, Ministers, &c.* here in *England*, it would make these proud *Nimrods* hearts to quake: For their hope of standing, is in regard of the divisions in the *Nobility, Ministers, &c.* But my minde gives me, God will put it into their hearts shortly to shew them a Scots trick. c The Scots Nation is worthy of honour above many Nations; For that in Religion, they have not been the servants of men, neither followed their Kings, otherwise then their Kings have followed Christ. Contrariwise it is the shame and blot of our Nation, that in matters of Gods worship, we are as our Princes are, and ready to turne and change as they do and what doth this argue, but that men serve not the Lord Iesus, but their own bellies.

untill they do by lawful triall iudiciously purge themselves of such crimes as we have already laid to their charge: offering our selves to prove the same whensoever his Majesty shall be pleased to give us audience.

3 We protest that no act (a) or Proclamation, whether past, or hereafter shall passe, in the Counsell, and by the States, of Arch-bishops and Bishops (our Parties, and whom we have declined to be our Iudges) shall in no wise be prejudiciall to us, that is, either to our persons, or lawfull meetings, proceedings, and persuits.

4. We protest that neither our selves, nor any others, (b) whose hearts the Lord shall move to joyn with us in our supplications against the foresaid innovations, shall incur any danger, either in life, lands or any politicall or Ecclesiasticall penalty: For not observing such Acts, Books, Canons, Writs, judicatories & Proclamations introduced without, or against the acts of parliament, or Statutes of this Kingdom. But it shall be lawfull for us and them to use our selves in matters of Religion, (c) or the externall worship of God, and policy of the Church: according to the Word of God, and the laudable constitutions of this Church and Kingdom.

5 Seeing all such as have taken these innovations to heart, have by a legal and submissive way of supplications sought redresse, and been calme and quiet in hope of reformation: We protest therefore, that if inconvenience shall happen to fall out (which we pray God to prevent) upon the blessing of the said innovations or evils, generally & specially mentioned in our former complaints, and upon your Lordships refusall, to take order for redresse. That the same shall not be imputed unto us, who most humbly desire to have all things redressed by order.

6 We protest before God, the Heavens, and the Angels, that these our requests (proceeding from conscience, and our due respect to his Majesties honour) do tend to no other end, but to the preservation of the true reformed Religion, the

Laws and Liberties of his Majesties most ancient Kingdom, and the satisfaction of our humble desires, contained in our supplications, according to his Majesties goodnesse and justice; From whom we do certainly expect (a) that his Majesty will proceed and grant remedy to our just petitions and complaints, as may be expected from so gracious a King towards his loyall and dutifull Subjects, calling for redresse of so oppressing grievances, praying heartily that his Majesty may long and prosperously raigh over us. AMEN.

**T**His Protestation being published, the Prelats hereat were so daunted, as their courage began to fail (b) them, and what to do, they know not; for they perceive that their Kingdom of Darknesse, is now falling, (c) and out they must. Here upon some of them secretly fled away into England, and these poore hearts being full of grief, used sundry Episcopall means, or antidotes, to expell the venemous disease, which they brought with them from Scotland; and among other choise helps (as fitting best their place and calling) two or three of them, made themselves starke drunk; and in one night brake 12 or 14 dozen of Venice glasses in drinking healths over and over, to the confusion of their enemies.

Others of them in the mean time, imployed themselves in the affaires of their State, & craved his Majesties ayde and assistance, and to prevaile this way, they made grievous complaints against the Scots, and perswaded the King to take up to such as fear her, and run from her; But of no courage in strong opposition, Or rather like the Asse, that wrapt himself in the Lyons skin, and marched a far off, to strike terrour in the hearts of the Beasts; but when the Fox drew near, he not onely perceived his long eare, but likewise discovered him, and made him a jest to all the Beasts of the Forrest. c Mice perceiving that the house wherein they are, is about to fall, do incontinently leave the place; These Bishops shewed the wit of a Mouse, in running away in time; and for my part, I cannot blame them much for it; neither would be very sory, if ours would do so to, considering they know that their cause is so ill, as they cannot with comfort stay, and suffer for it.

**a** The Beast *Duron* perceiving her self almost taken, avoids a great deal of dung thinking by the way-  
**(a)** for seeing faire means would not do it, foul means might: Moreover they would perswade him, that it could not stand with his honour and **(b)** safety to suffer **(c)** that Kingdom to be without Bishops.

Great joy **(d)** there was in Scotland when they heard the Bite-sheeps had left them: and the saying every where was: The Lord hath done great things for us. And now they found that true in Prov. 29. 2. and that in the Poet,

*Venit post multos una serena dies.*

And because they resolved to keep peace **(e)** with holiness among them, they took counsell what was best to be don for the effecting hereof. It was at last by mutuall consent agreed upon, to renew their ancient Covenant with God, and one with another, the which band or Covenant being composed, it was generally subscribed too, by all the better sort in the Kingdom.

And as I have heard, one main reason wherefore they were so carefull to take such a course, as the Prelats should no more come among them, was in regard they saw such cruelty and baseness in the English Bishops. **(f)** For said they, howsoever hitherto, Ours have not done so wickedly as they: yet who knows what they may do in time: therefore it is good to keep them out whiles they are.

*The Confession follows.*

seek to be in Princes favour, onely thereby to raise themselves, and for nothing else. **c** The finer parts being severed from the grosser, there follows clearnesse, sweetnesse, purenes, &c. So when our Land is once purged from the infection of the Prelacy; both King and Subjects will do the better after. **d** The like cause of rejoycing the Lord send England. For I am sure they have occasioned sorrow and grief to her these many years. **e** Our Prelats are like *Nabash the Ammonite*, who would not be at peace with *Iabesh Gilead*, unless he might thrust out all their right eyes; So they cannot abide any man, neither will have accord with him, but persecute him to the death, who will not sin against knowledge and conscience in yeelding to their filthy baggage and trash. **f** Such is their baseness, that they are spoken of every where; and in truth, Forreign Nations do admire, that so generous a Nation as the English, can suffer such *Dunghill Wormes*, to exercise the cruelty that they do over them. But I beleve England will vindicate her Honour shortly this way, and like Scotland will drive away these *Locusts* from her Coast; And then it will truly be said of both Kingdoms, what is commonly said; *Great Brittain the most renowned and famous Ile in the World.*

This



**T**His Covenant being made, and order given for subscription to it throughout the Land. The Bishops hereat ragged beyond measure; And like Athaliah cryed out, *Treason, Treason: (a)* And because they saw it was in vaine for them to use the courses which they had done before; viz. of silencing; banishing, imprisoning, fining, &c. (for no man now would be so used by them, *(b)*) they began to make objections against the Covenant, as thus. *(c)*

1. They produce an Act of Parliament, An. 1585. which prohibited all leagues and bands made by subjects without the Kings consent, under paine as being holden and punished as movers of Sedition, and such is this Covenant and subscription.

To this it is answered. 1. Seeing the band and union is for the maintenance of true Religion, the Kings Authority and Laws, and for the publike welfare and peace of the whole Realm, against such as seek the ruine thereof; It cannot be justly termed such a league among subjects, as by the foresaid act is prohibited.

2. Ours is no private band of some particular persons, but a publike one, of the collective body of the whole Land; Now it may not be thought, that they who made the Act, intended to prohibite themselves from entering into Covenant with God, and for God and the King.

3. This is no band against Law, but a renewing onely of a Confession of Faith, which King JAMES authorized both by Proclamation, and his practice too.

But admit there were some informality in it, in regard they craved not his Majesties consent before they made the Covenant; Notwithstanding (*rebus sic stantibus*) considering

say one day to them) depart you cursed of the Lord, we know you not. *c* If the Prelats could not help themselves more by their Pursuivants, Iayles, Pillories, &c. then they can by disputation: as no man now loves them, so then no body would feare them: For as soon may a man perswade them to hang themselves in their Courts, as to reason by the Word of God with any godly man that comes before them. All their ability lies in this terrible argument, *Take him away Iaylor.*

*a* The Prelats are like him, who being onely guilty of felony: Yet in the pursuit cries out as mainly as he can, *stop the thief, stop the thief*, not caring who is apprehended, so himself may escape without danger: So they, howbeit the Arch-traytors to God and the King, notwithstanding are so impudent, as to charge others with such crimes, as themselves only are guilty of.

*b* We do much dishonour the Gospell to obey any of the Bishops Articles, Canons, Censures, &c. the same being against Gods Law, and Acts of Parliament. But rather stand fast (as the brave Scots) in our Christian Liberty, and say to those Workers of iniquitie, (as Christ will

**What Mariners** in case either they can not crave the Masters ayde, or if they crave it, cannot obtaine it, I say, in such a case, what *Mariners* will not indeavour to preserve the Vessell from drowning, rather then sit still, and so Master and men perish together. I leave the applicatiō to the wise reader.

**b** After such a maner are their innovations brought into the English Church, that is, either by *craft* or *violence*, or both. For the Bp. know, that they are so well beloved in *England*, that it is not possible that any thing should be done for their maintenance, in a faire and legall way. As Wolves take the advantage of the dark night for to kill and devour the sheep : So these Wolves make use of

injustice & violence for to prey upon Christs poor lambs. **c** Howsoever the Prelats do presse conformity; yet it must not be thought that they do it of any conscience : but they invent certain *Ceremonies, Canons, Articles, &c.* unto vvhich they think no honest man vwill subscribe; and so hope, by keeping out all able and faithfull men from the Ministry, and giving others just occasion to leave their Churches, they hope (I say) in a little time, to bring the vvhole Nation to be *Athists*, and *Papists*, and then (*omnia similia*) as *birds of a feather*, they vwill agree vvell enough. **d** As the *Lyon* (in the Greek fable) vwould needs have the *Ass* and *Fox* to be of his Counsell : because he knew they would do any thing that he should command them, so the Bp. place abroad in the parish Churches of the Land, either *Knaves* or *Fooles* : for they know, that such fellows like (*Foxes* and *Asses*) vwill do any thing at their command: I say any thing, so that it be for advantage. As that lewd fellow professeth in the Poet, *Dorio the Band* *non puder vanitatis : minime, dum ad rem* : Had vve such zealous Ministers as the *S* are, al the knavery and policy that *Land* hath, vwould not help him to bring his and dung into the Church.

to what extream miseries (*a*) many waies the Bishops had brought them, it was as necessary and lawfull for them to do, what they did, for the good of the Church; as was Hesters approaching to King *Afluerus*, before he held out his golden Scepter, made necessary and lawfull, by reason of the eminent danger that they were in, through *Hammons* suggestion to the King.

Another thing objected by the Adversary is, that all such as subscribe to this Covenant, oblige themselves to practice such things, as by the Act of Perth Assembly was appointed to be used.

To this they answer. **1**, For Perth Assembly, they say as *Ambrose* said of the Councell held at *Ariminum*. *illud ego concilium exhorreo*. That Convocation was not lawfull : For the moderators and other members thereof, were not rightly chosen. Again, the carriages of all busineses went by craft and guile, (*b*) and not legally and impartially. Besides, seeing their chief pretence for the introduction of *genu-cultus* then ordained, was because the memory of superstition was past. It must follow, that they who forbear the practice, have as good or rather better reason for it ; Namely, because the practice of it will revive the memory of superstition.

Lastly, it is well known, that sundry of the innovations concluded at Perth, have not been by the Prelats themselves yet practised, (*c*) Now, by the same reason and ground that they omit some of these innovations, the subscribers may forbear the practice both of them and the others also ; And the rather seeing most Churches (*d*) in the Kingdom, have not to this day acknowledged the things there concluded, for the constitutions of a lawfull assembly.

It is further objected, that Perth Assembly was ratified by an Act of Parliament, An. 1621. and therefore the Subscribers oblige themselves to forbear to practice that which by Parliament they are commanded to practice.

To answer it, 1. Parliamentary Ratifications, can no way alter Church Canons, concerning the worship of God; For it being but a Counsell, the Parliament cannot turne it into a precept; No more then it can change precepts into Counsels, For that were rather to make Laws and Canons in matters of Religion, then to confirme them.

2. There are no commanding words in the Ratification which can simply bind the greater and better sort of subjects, to a literall obedience of the Articles made in that assembly: the reason is, because there was a supplication given to the members of that Parliament, before they sate, that they would be pleased to heare such grounds and reasons, as should be exhibited to them against the ratification of Perth Assembly. Moreover, when the Supplicators were suppressed, they made their protestation in due time and place according to order of law. Besides his Majesties Commissioners in that Parliament solemnly promised, never to presse (a) the execution of the act, no penalty should be exacted, and that there should not be any further of conformity to the English Ceremonies: in short, the aforesaid Subscribers have protested against jurisdiction of Prelats, and in particular against the high Commission, (b) and all other their Courts, Canons, Articles, and proceedings.

No doubt but these, and other such like objections, were suggested to his Majesty, & seeing he heard not the answers (c)

whole Kingdom is annoyed therewith; our State therefore shall do well to pull down this house of Baal, and (as Iosiah did the house of the Sodomites) turne it to a Takers or draught-house, and so it shall keep still its nature and kinde. c Princes should be like the Sun, which casteth her shining beames upon all alike. If his Majesty will be pleased to receive our charges and proofs against the Bps in as faire and favourable a way as he doth their charges without proof against us, we doubt not but to make it clear, yea and his Majesty shall confesse it, that they are neither fit for Church or Commonwealth. It hath been the overthrow of many brave Princes, to take things upon the trust of the reporter: for by this means dissensions have fallen out between them, and their best subjects, and hereupon treacherous men (as the Prelats are) have taken their time and advantage to hurt both parties.

They have had more favour shewed them, then we have had: for Ceremonies here are so urged, as that the omission of them, is more severely punished, then the breach of any law of God: yea the truth is, so men will be Ceremoniously superstitious, it is all the religion the Bp. care for: and it is as much religion as they have themselves.

b The City of Alexandria in Egypt nourished the great bird Ibis to devour garbage and offall of it. And to cleanse the streets; but he left of his own filthines and beastlines, more noysome behind him: the high Commission Court is allowed under a pretence to cleanse the Land of the offalls of sin, but the truth is, this it doth not: but rather like that bird voids so much dung and filthines as the



What Prelats are, the Spirit of God sheweth in Rev. 16. 13. viz. the unclean spirits which go unto the Kings of the Earth, to gather them to battell against the Saints. Now, as Ahab being encouraged by his false Prophets, to go against Ramath Gilead, was undone by it: So many in taking the Bishops counsell to warre against the Gospell, have been undone by the means, in their state, honour, and posterity.

b The same remedy we crave here in England, the which being granted, we feare not that, but Church and Commonwealth shall be both the better for it. What Children seeing Serpents creeping in their Fathers and Mothers bosome, will not kill them

to preserve their Parents: Those Bishops, as so many venomous Snakes, lie in the bosome (as it were) of our Abimelech Father King, and of the Church; Now, the Parliament men as good Children will kill those Serpents, that so both Father and Mother may live and prosper. c Note the wickednesse of our Bishops; It is their order to have Infants in baptism, to vow and promise by their Sureties, to fight against the Devill and all his works: yet afterwards, they do what they can to make them perjured and forsworn, in requiring them to fight for the Devill and his works: that is, for them and the Pope.

it is possible he might be offended with his best subjects: specially considering, that his Majestie hath things presented to him, in such shapes and lineaments, as the Prelates conceive to be most for their own ends and advantages; notwithstanding such was his Majesties wisdom and love to his ancient Subjects, as that he refused to attempt the actions which some perswaded him unto, (a) But sent the Marquesse of HAMILTON down into Scotland, to heare what they could say for themselves: and how they could justifie the band they had made, and so to certifie his Majestie how all things stood: And no doubt but his Majestie did this the rather, as conceiving in his royall breast, that it was not possible, that so many of his best subjects, and men of the greatest integrity and prudence, would have agreed together in an action of such a nature without some considerable reason and cause.

The Marquesse being come into EDENBURGH, much speech passed between him and the Commissioners for the Land; they craved the indiction of a free Assembly and Parliament, as the only remedy of their miseries: he required a rendring up of the whole Copies of the Subscribed Covenant, telling them that this would be a means to remove all feares of the Kings wrath against the Subscribers; and if they refused to do so, the King (it might be) would not grant them an Assembly or Parliament, for establishing Religion, and settling the Peace of Kirk and Kingdom.

But they answered that thus they could not do, for if they should, they should not be free of the great guiltinesse of perjury before God: (c) Again, in this they should destroy what

they had before built, and confesse themselves to be trespassers, before they saw it; besides, they should shew great unthankfulness unto God, for a work which by his good Spirit they were moved to do. Moreover, the demand was more then the Commissioners could do, in regard many thousands in the Land besides themselves had subscribed: To be short, they said, and that truly, if they should grant this, all the World would wonder at their inconstancy, and their enemies would mock at them, and traduce them, as perjured Covenant-breakers, and Troublers of the peace of the Kirk, and Kingdome. And whereas there were many promises made of great matters that the King would do for them, if they would render up the Copies to him. Their answer was, that this was not the first time, (a) that faire promises had been made them: for not urging of the Articles already concluded, and for not troubling them with any further Innovation, the which being credited, did insnare many, and drew them on to do that, which otherwise they would not have done: all which promises have been broken and denied, when the performance was craved, and why may they not expect the like in this case, especially where the thing will be found more hard and difficult.

There being much time spent, and no conclusion made of any thing, at the last there comes down a Proclamation from the King, the which was published at the Market Crosse of EDINBURGH, the 4 of Iuly, 1638. the effect whereof was this. That his Majesty was not ignorant of their great disorders (b) there, occasioned as is pretended, upon the introduction

they are, they spoile and devour the Lords Sheep. b If there be disorders among them, the greatest fault lies on the Prelats, who have been (the chief Authours and causers of it. And therefore his Majestie shall do very well to see them severely punished, who have by their attempts to bring Popery into that Church, occasioned much trouble in that Kingdom. We use to blame such as set the house on fire, and not the good people which seek to quench it; So, &c.

a It is the property of the Fox to come towards the Sheep upon his belly, and to shew himself as far off, as if he meant no harme; but being gotten within them, and where he would be, then like a Fox he kills and spares not; so the Prelates, till they become where they desire to be, there they are very friendly, and full of faire promises; but having gotten what they seek for, then like Foxes as

...the Service  
...the Book of Canons  
...the High Commission  
...the Privie Counsell  
...the Parliament  
...the Church  
...the Noblemen  
...the Barons  
...the Burrows  
...the Ministers  
...the Commons  
...the Protestation  
...the Confession of Faith  
...the Laws and Li  
...the Covenant  
...the Commandments of the Prelats

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...the Covenant  
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In conclusion, he requires and heartily wisheth all his good Subjects not to suffer themselves to be seduced and misle-led under Religion into disobedience, and draw on infinitely to his grief their own ruine. Which he hath and still shall strive to save them from, so long as he sees not royall authority shaken off.

The Kings Proclamation being published, the Noblemen, Barons, Gentlemen, Burrows, Ministers, and Commons, made a protestation against it to this effect: 1. That they will constantly adhere according to their vocation and power to their Reformation at first. Notwithstanding of any innovations introduced either of old or late.

2. That they will adhere to their supplications given in at Assemblies, Parliaments, against the Service book, Book of Canons, the High Commission, &c. 3. That they will adhere with their hearts (a) to their oath and subscription of the Confession of Faith. 4. That this Proclamation or Act of his Majesty do Counsell of any other Act or Proclamation, &c. shall no waies be prejudicial (d) to the Confession of Faith, Laws and Li

...the Service  
...the Book of Canons  
...the High Commission  
...the Privie Counsell  
...the Parliament  
...the Church  
...the Noblemen  
...the Barons  
...the Burrows  
...the Ministers  
...the Commons  
...the Protestation  
...the Confession of Faith  
...the Laws and Li  
...the Covenant  
...the Commandments of the Prelats



Liberties of their Kingdom nor to their Supplications.  
Lawful meetings &c. 5. Seeing their Supplications,  
for reformation, are delayd & in effect refused, whatsoever  
trouble or inconvenience fall out in y<sup>e</sup> land in the mean  
time, for want of those ordinary remedies, not to be imputed  
to them.

In short, they protest, y<sup>t</sup> it shall be lawfull for them,  
to defend & maintain y<sup>e</sup> religion, laws & libertys of their  
Kingdom, y<sup>e</sup> Kings authority in defence thereof, and every  
one of them one another in y<sup>e</sup> cause of maintaining the  
Religion, & the Kings foresaid authority, according to their  
power, vocation, & covenant, with bodyes, lives, means &c.  
against all pursuits whatsoever, or against all External  
or internall invasions, menaced in this Proclamation!

6. They protest, that their former Supplications,  
meeting & mutual defences, are to be commended  
as real dutys of faithfull Subjects, & not to be  
Stiled great disorders, misdeamonours, blind diso-  
bedience, under pretext of religion and run-  
ning headlong into ruin.

In conclusion they expect that his Majesty  
will presently indite these ordinary remedies of  
a free Parliament to their just supplications,  
which may be expected from so just and graci-  
ous a King. (A)

This done John Earl of Castles &c in y<sup>e</sup>  
name of the noblemen, Master Alex<sup>r</sup> Gipson  
younger of Durie in name of the Barrenes,  
Master

(C) Whether  
England hath  
not as much pri-  
viledge to reject  
y<sup>e</sup> Service booke &  
Canons High Com-  
mission & all oth-  
er such like Idol-  
latrys, & to estab-  
lish & maintain y<sup>e</sup>  
true worship of God,  
as hath Scotland?

(D) Why y<sup>e</sup> Men  
of Israel were offen-  
ded with their breth-  
ren for y<sup>t</sup> they had  
brought y<sup>e</sup> K. his  
household over y<sup>e</sup> Jar.

Jordan, Judah an: Master John Ker Minister at Salt Prestoun  
swore; y<sup>e</sup> K<sup>ing</sup> is near in name of the ministers, and Master Archibald  
of Kin to us. Where: Johnston, Reader hereof, in name of all who ad:  
fore y<sup>e</sup> be ye angry  
for this matter: heres to the confession of faith, & covenant late:  
This may serve as: ly renewed within this Kingdom, Took Instru:  
a reason, why the ments in the hands of three notars present,  
Scots are first in br:  
ing the King: all the said mercall cross in Edinburgh; being  
dom from his ene: Invoiced with numbers of the aforesaid Noble:  
mys Bb the K<sup>ing</sup>'s men, Barons, Gentlemen, Barrows, Ministers &  
near of kin to y<sup>e</sup>:  
Now for y<sup>e</sup> state Commons, before many hundred witnesses: &  
of England, if they craved the extract thereof: And in token of their  
have any zeal of dutifull respect to His Majesty; confidence of  
God, & love to y<sup>e</sup> K<sup>ing</sup>, they will further y<sup>e</sup> equity of their cause & innocency of their  
this good work of carriage, & hope of His Majestys gracious ac:  
Judah so happily begun for the K<sup>ing</sup>: ceptance, They offred in humility, with  
Safety & honour. Submitte reverence, a copy thereof to y<sup>e</sup> herald.

These things being ended y<sup>e</sup> Marquiss  
leaves Eden; & goes back to London, now  
what followed touching those affairs you  
shall know in y<sup>e</sup> next part.

Rev: 18: 9.

Reward her even as she rewardeth you: and  
double unto her double according to her works:  
in y<sup>e</sup> cup which she hath filled, fill to her double.